

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, September 9. 1707.

A Las, poor *Review* ! how have I been bullied and bantered for my not conforming my Judgment to the hasty People of this Time ? — Towns and Forts, Intrenchments and Armies are nothing with them; and *French Men* ! Bless us all, who would trouble their Heads with *French Men* ; the Town must be taken, for there were none but *French Men* to defend it, and the *Germans* made nothing of them !

Well, Mr. *Observer*, I shall not insult you upon your unmannerly bantering my Equivalents ; I am sorry to say, I doubt now the *French* will get the Equivalent, and we miss the Antecedent.

But now, Gentlemen, as I was before endeavouring to prevent your running too fast one way, pray let me give the same Advice about running too fast the other — Tho' we are disappointed, and GOD for our Sins has not thought fit to succeed this great Undertaking — Be not discouraged,

the *German Army* is not beaten, they are yet victorious, formidable and superiour.

All can be said, is, we have not obtain'd all we came for; but we have obtain'd what could never be obtain'd before ; we have pierced into *France*, insulted, bombarded, and infinitely damaged the Town, Ships and Magazines, and we are now in Possession of the *French Frontiers*.

Prince *Eugene* remains, the Duke of *Savoy* is whole, their Army will not run away nor be beaten away — The *French* will retreat from them still on all hands — I dare say, I may advance this, they will not fight him.

And what's next ? — I'll tell you/what's next, King *Charles* will be reliev'd, the *French Countries* ravaged, Contributions raised, and perhaps the *French Army* push'd to some Extremities, we are not yet aware of.

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Be not discouraged therefore, Gentlemen, Prince *Eugene* will now have Troops to spare to *Catalonia*, and perhaps to *Bavaria*, to prevent the Equivalents we were talking of; and what if I should say, he shall now be able to pass the *Rhone*, and support, arm, raise, and stand by the poor ruin'd *Camisars*——What's next then?

I must wave what I had to say encouraging in this Affair, to make a Digression here—Do you ask me what's next?

Why I'll tell you, Gentlemen, the Redemption of the Church of *France* is next: Then we will have some Expectation that spirited from Heaven, and the Time of their Warfare being accomplished, that captivated Church, dispers'd and scatter'd over the Face of the Earth, on whose Back deep Furrows of Affliction have been ploughed by the merciless Enemy, shall be restor'd not to its primitive Lustre, but to a greater Glory than it ever yet enjoy'd, consisting in a greater Purity as well as Liberty, than ever yet was their Portion.

And here pray, Gentlemen, give me leave to tell you a short Passage a little Historical of the past Behaviour of that great Church, a little before the Dissolution of her Liberty in *France*, as I some time since receiv'd it from one who was present at the Time.

It must, by my Calculation, be about the Year 81, or thereabouts, when after the Resolutions of the King of *France*, entirely to suppress the Protestant Religion, several terrible Edicts were published in order more and more effectually to root out their Posterity. Some of which have had the too politick Effect they wickedly projected, viz. To make the very Children of the Protestants be the Persecutors of their Fathers.

Perhaps I may not in order of Time set down exactly these Edicts, especially now, being giving you only the Abstract of a very melancholy Story; but these three things were Part of the Method then taken.

1. That the Children of Protestants should be taken from them, and educated in the Popish Religion—Let but any *Roman* Catholick, that is a Father of Children, say, if any thing can sink deeper in the Soul of a tender Parent, than to see his Children snatch'd from him by Violence, bred up in

what he believes to be Idolatry, and hurried before his Face into the Jaws of the Devil?

2. That whoever was sick, should have no Physician to visit him, or prescribe Medicine to him, unless he declar'd himself in his Sickness, in Presence of a Priest, to embrace the *Roman* Catholick Religion; and all Physicians were prohibited visiting, or administering Physick to any Protestant, but on these Terms.

3. That no Woman with Child should have the Assistance of any Midwife, but on these same Conditions.

I might enlarge on the Particulars of the Edicts, and the Severities practis'd on the miserable People in Consequences of them.—But as I still retain the Resolution, GOD permitting, to restore these Papers to their first Design, viz. A REVIEW of the Affairs of *France*, from whence I have so long, I hope not unprofitably, digress'd: I cannot question, but I shall then have Room to give a true Scheme of the Methods taken by the Court of *France*, to subvert the very Foundation of the *French* Church, and by the most effectual Methods root out, if possible, the very Name of it from the World.

But this is not my Purpose here, I return to my Story; The Protestants had yet their Churches at the Time I am speaking of, and these Edicts were not all brought to Perfection: But they easily foresaw their Destruction at hand, and what Course to take to prevent it they knew not; but like as was the Practice of all the Churches of Christ in the World, they appointed a solemn Fast among themselves, to humble themselves under the Apprehensions of the approaching Judgments of GOD, and to prepare themselves to suffer, whatever should be determined by GOD's Providence to be their Lot.

The great Church at *Charenton* was the Place, where the Part I am upon was acted; the Assembly was so great, I dare not avouch, what I have heard the Guesses of some amount to, as to Numbers; but the Train of Nobility and Persons of the first Rank, the Appearance of Coaches and Retinue was such as seem incredible in the Re-

Relation, and therefore I choose to wave that, in telling you that it was the greatest Assembly, that perhaps was ever seen on any Occasion of a Religious Nature, in these Parts of the World.

Three Ministers preached within the Church, and three or six without Doors to the People, who by Reason of the Crowd in the Church could not come near.

The first Minister preached of the fatal Influence of National and Publick Sins, and how the Judgments of GOD were attendant upon the Sins of Nations, Societies and Churches, upon their unsuitable walking in the Enjoyment of Privileges and Prosperity; and running thro' a Catalogue of the flourishing Churches in the World, which GOD had forsaken for their Sins, brought his Subject down to the present Condition of the Church of *France*, and so feelingly apply'd his Doctrine, that put the whole Assembly into Tears.

The second Minister preach'd of the Duty of Christians, to continue faithful to their Profession under the saddest and severest Dispensations of GOD's Providence, and bringing Examples from Antiquity of the Constancy and Glory of the suffering Christians in all Ages, encouraged the People to own their Master, and confess Christ Jesus before the World, let the Persecution be of what Nature, and arising to what Degree soever.

The third and last Minister was the truly famous Monsieur *Cloud*—Who after having preach'd a most moving Sermon to them, upon the particular Sufferings of the Protestant Churches in *France*, the several Persecutions they had undergone, and from thence descended to their own particular Case—He brought down his Discourse to a sad Representation of their present Circumstance, and the Spectacle was too sad for me to represent it in Words; the Passions, the Mournings, and the Extasies of the People, which the Sense of their Condition, and the Power of his wonderful Eloquence occasion'd, are not to be express'd.

Were I not in this remote Part of the World, and absent from the Minutes I took long ago of these things, I might give you the particular Texts they preach'd from; but that I may do hereafter.

The Reason of my giving you this long

Part of the History, is for this Part of the Work of the Day which remains.

Mr. *Cloud* after the Sermon—Began a particular Discourse to the People without any Text:—Wherein reciting what a Heighth the Enemies of their Church were come to, and how powerful, that there was nothing now to be expected but the cruellest Persecution—He was, whether by a *Prophetic Spirit* or no, I leave to the Issues of Providence to determine by the Event, carry'd out beyond his usual Method, that for half an Hour's Time or thereabouts, with his Eyes fix'd up to Heaven, and in the greatest Rapture or Extasie imaginable, he run on in telling them, to what Extremities the Church of *France* should be reduc'd, how be scatter'd, how they should be banished, imprison'd, put to the Gallies, to the Torture and to Death: that it should not only be a violent, but a long Persecution, and spake most unaccountably of the Extent and Effect of the Persecution—But after all assur'd them, with a Boldness that seem'd grounded almost upon immediate Revelation, that altho' their Eyes might not, and few should live to see it, yet that the Church of *France* should be brought up from her Captivity, and after long and bitter Sufferings should become a most glorious Church, should be restor'd to greater Liberty and greater Prosperity than ever she enjoy'd, should be established even by her Enemies, and should exceed both in Number, and in the Power of Religion, the greatest Prosperity of their Ancestors.

After the Sermons were ended—Their Session, which according to their Model of Church Government is known, had their Meeting, in which the late Duke, then Count *Schombergh*, late an Elder, and I think the present E. of *Galloway* also, tho' I am not so positive in that.

In this Meeting it was agreed to make an humble Address to the King for his Clemency to the Protestants, and to try if possible, they might obtain some Mercy for their then expiring Church—This Address Monsieur *Cloud* drew up in the most humble, moving and submissive Terms imaginable, and fully expressive of their lamentable Condition.

But all the Favour they could obtain, was an Answer of Terror, viz. That nothing was